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THE NUR AF SHAN

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No. 10

FOREIGN TELEGRAMS.

London, Feb. 28.

Prince Arthur of Connaught has left Tokio and gone to Kagashima. He had a brilliant send off, Admiral Togo and General Karaki being present.

With a view to emphasizing the necessity of keeping the army and navy in the highest state of efficiency in peace time in order to be prepared for war, President Roosevelt has addressed a letter to the Secretary for War, who has issued the same as a General Order. The letter recites the achievements of Admiral Togo and repeats for the benefit of the American forces Togo's address at the conclusion of the war.

Prince Eitel and the Duchess Sophie of Oldenberg were married yesterday afternoon at Berlin with brilliant ceremonies.

London, March 1.

The *Tribune* publishes a telegram from Colombo that H. M. S. *Hogue* has been ordered to the Persian Gulf where trouble is expected.

An Englishman named Glanville has been killed at Maaghil on the Shatt el-arab river defending the Euphrates and Tigris Steamship Company's depot by a band of Arabs presumably robbers.

London, March 2.

Replying to a resolution of the Arbitration and Peace Association urging the Government to come to a definite understanding with Japan in reference to Article 7 of the Anglo-Japanese Treaty Sir E. Grey says that the resolution was passed under the assumption that Japan intended to demand increased naval and military expenditure on the part of Great Britain, a report for which there is no foundation whatever.

The Commons have read a second time the Labour Members Bill empowering local authorities to feed underfed school children with the option of recovering the cost from parents or not.

Mr. Birrel said he did not object to trying the experiment.

Mr. John Burns said that Government would endeavour to secure the passage of the Bill this session.

It is stated at Washington that the War Department is prepared to despatch 25,000 troops to China at a day's notice, including five thousand from the Philippines.

The Russian Consul at Askabad reports that plague in Seistan is spreading and getting worse.

The Tsar has sanctioned an ordinance forbidding troops to fire in the air or use blank cartridges on the occasion of disturbances.

London, March 3.

King Edward embarked on board his yacht from Portsmouth yesterday evening en route to Cherbourg. His Majesty looked extremely well. He travels incognito and meets M. M. Fallieres and Rouvier at dinner at the British Embassy in Paris on Sunday.

Mr. Gladstone has refused to receive a deputation from the Protestant Alliance on the subject of Princess Ena's marriage.

London, March 4.

A despatch from Madrid states that King Edward, King Alfonso, Queen Christina and the Battenbergs will meet on Wednesday at San Sebastian where the Bishop of Sion will receive Princess Ena into the Catholic Church.

London, March 3.

A Japanese Famine Relief Fund has been opened at the Mansion House.

The Victorian Government is forwarding fifty tons of flour to Japan daily.

London, March 4.

The Stock Exchange subscribed ten thousand pounds to the Japanese famine fund.

London, March 3.

Lieutenant Schmidt has been sentenced to be hanged and thirty sailors to be shot or to various terms of imprisonment in connection with the Sebastopol Mutiny.

A tornado has caused wholesale havoc over the meridian of the Mississippi, twenty-five whites and over a hundred negroes being killed.

A telegraphic despatch from Tokio states that the Foreign Minister, Mr. Kato, has resigned disagreeing with the Government Bill for the nationalisation of the railways at a cost of forty millions sterling.

Marshal Yamagata is the chief supporter of the nationalisation of the railways on strategical grounds.

London, March 5.

King Edward called on President Fallieres and conversed half an hour with him; the President returned the visit immediately. His Majesty gave a dinner at the Embassy last night to M. M. Fallieres and Rouvier, their wives and a few others, including Baron de Courcel who was the special French Envoy to the Kaiser at Copenhagen, and who has since visited Berlin and met the Kaiser again and conferred with Prince Buelow.

The King has invited M. Loubet to dinner to-day.

The Right Rev. Rupert Brindle, D. S. O., Catholic Bishop of Nottingham, will also attend Princess Ena's reception into the Roman Catholic Church. Princess Ena and her mother lunched with King Edward at the Paris Embassy yesterday.

The Admiralty takes out a policy of insurance of about ten millions sterling against losses through detention of merchantmen which co-operate in the great naval manoeuvres in the summer.

Colonel Swayne from Somaliland is appointed Governor of Honduras.

General Lugard reports from Sokoto, that the Mahdi is reported to have died from his wounds, and rebels are surrounded by a native contingent from Sokoto, whom ample reinforcements will reach in a few days. The loyalty of all the Emir's is most striking.

Admiral Bridgman replaces the late Sir Henry Grenfell as second in Command of the Mediterranean fleet.

The Natal police and mounted infantry have captured the Chief Cobigembi who failed to surrender the recalcitrant tribesmen. His kraal was shelled after clearing out the inhabitants. Forty headmen then came in and submitted.

Latest advices state there are frequent cases of Russian revolutionaries attacking in broad daylight mail coaches, post-offices and banks, and threatening officials with revolvers and carrying off money. The most recent of these outrages were at Kieff and Riga.

EDITORIAL NOTES.

The week ending March 3rd was a very busy but very profitable one for the Christian community of Ludhiana. Two conventions following one immediately after the other afforded an unusual opportunity for becoming acquainted with the work among the young people of the Panjab. The first of these, held on Feb. 28th and Mar. 1st, was the meeting of the Panjab Auxiliary Sunday School Union. It is not our purpose to attempt anything like a description either of this meeting or of the one following it, but simply to note certain features of it that seemed especially profitable.

Very appropriately the first subject taken up, after some of the delegates' reports had been given, was the training of teachers, and the matter was most ably introduced by a paper from Miss Hewlett of Amritsar. The mistaken belief that *any one* who is a Christian can, by virtue of his having come out from his old associations, act as an efficient Sunday School Teacher without the necessity of further training, is not by any means confined to this country. We have to face the same difficulties at home. But the problem is certainly complicated here by the fact that many people seem to regard teaching the Bible to a handful of ignorant little boys and girls as the first rung on the ladder of *taraqqi*, the further steps being *kutb-faroshi*, *mandali*, and *pasbani*. It will take many years to instil the truth that the highest degree of natural ability *plus* the most careful training will not be too much to demand of our primary Bible teachers. We need to be impressed by what the astute catholic priest said when he remarked "Give me the first seven years of a child's life and I care not who has him thereafter."

Another important subject was presented in Rev. E. P. Newton's paper on "Congregational Sunday Schools," the point urged being the extreme advisability, not to say necessity, of the membership in any one Sunday School being co-equal with the congregation in the Church. And why should it not be so? Who would be willing to state the definite age at which a child ceases to need the regular instruction of the Bible teacher? And it should be especially easy to maintain a Congregational Sunday School in this land where the older members of the church enjoy the vivid pictorial methods of presenting Bible truth that are usually associated with primary teaching, quite as much as the children. There is little danger of making things too simple, or illustrating them too much for the average Indian Congregation. The graded instruction which is needed can easily be arranged for by each congregation consulting its own peculiar conditions.

An American pastor who found it difficult to get the older members of his congregation to attend "Sunday School" solved the matter by dropping the name with its childish associations, and calling it a Bible School.

The Convention on Friday the 2nd was that of the Panjab Christian Endeavour Society. Among many helpful addresses may be mentioned those of Rev. T. Graham Bailey, Rev. Talib-ud-Din, Rev. Gulam Masih and Rev. John Forman. Mr. Bailey, who is unusually enthusiastic on the subject of Christian Endeavour, showed in his address that the methods of the Society are not merely applicable to communities of village Christians, but are the very best means of getting them to work, and of instructing them in the actual duties of church membership and effort for others.

There is much to be said in favour of this, for it is undoubtedly true that the unlettered villager has a good deal of the child in him, and that which has been proved of use in the training of children for service in the church might easily be of equal profit to the "children of a larger growth" in the districts of the Panjab.

Time does not permit us to speak of other interesting features of this gathering, but we believe that its effects will not be limited to the number who were actually present, but will be carried through them, to all parts of the provinces.

The friends of the Nur Afshan will be glad to learn of the pleasant way in which several Indian gentlemen of Ludhiana expressed their kind feelings toward Rev. E. M. Wherry D. D, the former editor of this paper and toward Mrs. Wherry.

Invitations were issued to the English residents of this place and to many of the Indian gentry to attend a gathering in the Municipal Hall on Tuesday Feb 27th for the purpose of bidding farewell to Dr. and Mrs. Wherry, about to leave for America. After tea and other refreshments had been served, three most interesting addresses were delivered, Lala Ramji Dass representing the Hindu element, Sheikh Mohammed Nasib the Mussulman, and Sardar Raghubir Singh the Christian, Diwan Tek Chand, the Deputy Commissioner of Ludhiana kindly acting as chairman.

After the delivery of the addresses, a beautiful shawl was presented to Mr. Wherry, and a table cover and gold headed cane to Dr. Wherry. Dr. Wherry took advantage of this occasion not merely to return thanks for the gifts and the demonstration of good feeling in his behalf, but also to express some of the thoughts which he wished to leave with those among whom he had passed so many years. His remarks were most opportune, and the attention of his hearers showed that they were not without their effect. This occasion was a most pleasant one, because the feelings manifested on both sides were so genuine, and the addresses struck the note of sincerity throughout.

HE SUPPLANTS—NOT SUPPLEMENTS.

BY REV. SETH JOSHUA.

"Then Philip went down to the city of Samaria, and preached Christ unto them."—Acts viii. 5.

"And there was great joy in that city." The large-hearted, broad-minded Philip had dealings with the Samaritans. "And the people with one accord gave heed unto those things which Philip spake." It is always so. A large soul comes into touch with the people. There is something more electric in the magnetism of sympathy than in the momentary spell of eloquence. Perhaps the best testimony to the efficacy of Philip's preaching was seen in the break-up of the bewitchery of Simon the sorcerer, though his motives were afterwards unmasked.

Still, the tide of blessing had not yet touched the apostolic watermark.—"For as yet He was fallen upon none of them." At this point of experience there comes a lull, and in time it settles down into a dry monotony. Is it so with you? After those two little words—"As yet," are you obliged to add "He has not fallen upon me"? Like the Samaritans, you can point to every mark of a Christian disciple except this one. You have given heed to the message, you have believed, you are baptized, but as yet the coronation gift of the HEAD OF THE CHURCH is not bestowed upon you. It is a dangerous thing even to insinuate that this is sometimes due to an imperfect ministry; and yet it was certainly so in the case of the Ephesians, who answered Paul's question by saying: "We have not so much as heard whether there be any Holy Ghost—or bestowal of the gifts and influence of the Holy Ghost." How could they, seeing Apollos had laboured among them *knowing only the baptism of John*, whom, when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. It must have been a humbling revelation to the "eloquent" Apollos to find a man and wife among his hearers who knew more than he did, and to allow them to expound to him the expounder.

That minister is highly honoured who has an Aquila and a Priscilla beneath his pulpit. How those holy faces wince when truth is shelved to give place for doubtful speculation. How beclouded those radiant faces become when an eloquent Apollos fails to lift up people

higher than the baptism of John. The face of a godly believer at such a moment may be the index to your own spirituality.

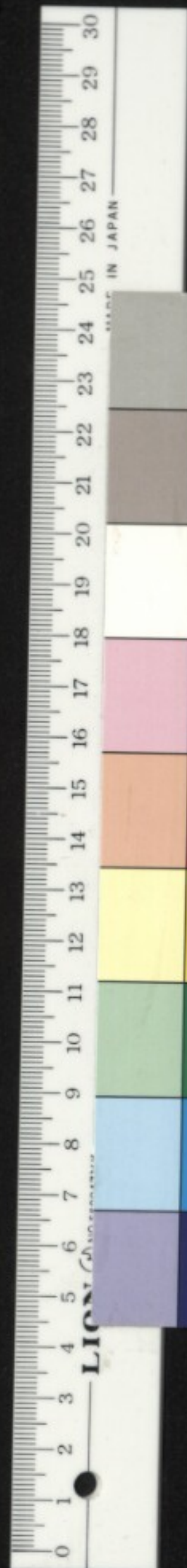
"There may be a period in the believer's history in which the Holy Spirit is not fallen upon him." To assert the contrary, as some do, is to contradict Scripture evidence and Christian experience. Diversity of thought in this matter arises from a failure to distinguish the difference between the work of the Holy Spirit in the believer and the baptism of the Spirit upon the believer. The assertion that the two are one and the same experience contains the above two contradiction. To bring the Samaritans to a ready hearing and belief in the preaching of Philip.

WAS CERTAINLY THE WORK OF THE SPIRIT.

Philip preached Christ unto them, and the Holy Spirit added His seal to the ministry by bringing them to an acceptance of the Redeemer. But is not this the work of the Spirit in the believer, and to be distinguished from the Baptism, or coming of the Spirit upon him? All that is included in the justification and sanctification of the believer is the work of the Spirit in him. In truth, this is also *for* him—it is personal. But the Baptism upon is something more than a work *IN AND FOR* the believer; it is a "FALLING UPON" for service. The work of the Spirit in the saint ends in his personal salvation, but the Baptism of the Spirit ends in the salvation of others. In the first work the Holy Spirit views the centre, and that centre is the believer; but in the Baptism upon He views the circumference, and that circumference is the world.

As to the first, the circles move inward, but in the other they move outward—beginning at Jerusalem until the outer circle touches the ends of the earth. This was so with Philip. He felt the pulsations of that Pentecost moving him onward and outward. He also "must needs go to Samaria."

The point is not—Can a convert do good service before he receives a distinct baptism? Most certainly he can. But my observation leads me to say that such work finds its spring in the joy of personal salvation, and however beautiful it appears at the time it lacks the force and staying power of work done in the inspiration of a Pentecost. The true question is, not what can a child of God do without the Baptism of the Spirit, but is there such a power obtainable, and how much more



may be done by the reception of it? Pardon the use of that little word "it" in reference to the Baptism of the Spirit. The truth is often obscured by the manner in which thought is expressed. To set a soul out in search for a blessing, or an it is to mislead the seeker. The words are not, "For as yet the BLESSING was fallen upon none of them," but "For as yet HE was fallen upon none of them."

THE HOLY SPIRIT DOES NOT IMPART A BLESSING, but He gives Himself. Experiences are the rivers of water flowing out, and are the after consequences of this possession. For personal salvation the saint drinks. He takes the water of life freely. But of the rivers of water flowing out it is said—"This He spake of the Spirit."

The Divine Spirit is certainly an antagonist to certain forms of Christian life. This life, like all other life, assumes its own shape, its own cast or mould. It is so with the individual. It is so with a Church. The self-centred life is one form most certain to be broken up by the Baptism of the Holy Spirit. This must be because a self-centred life is in direct opposition to the purpose of the Baptism. It stands in the way of the outward flow of the divine life.

Here then is evidence upon which apostolic judgment can be based, when it is right to say—"For as yet He was fallen upon none of them." Onward, outward flows the life. Beginning at Jerusalem, outward to Judea, Samaria, and to the uttermost parts of the world. Self-centralisation at Jerusalem must be broken up by a bitter persecution when it stands in the way of those circles of Divine life moving outward. See then the evidences of this Baptism wherever prayer widens outward beyond self, wherever sympathy and effort extend from our Jerusalem to our neighbour's Samaria. Peter must yield to the swell of the tide as its waves leap over the narrow boundary of Judaism in their struggle to reach the house of Cornelius. The narrow mind that would call things common and unclean must be supplanted by the "mind of Christ," and this follows the Baptism of the Divine Spirit. Ezekiel said: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord and set me down in the valley which was full of bones." Are you prepared to be carried out? Are you prepared for that sphere of service indicated by a valley of dry bones? If so—then seek. Seek HIM, and not it. Seek the Hand, and not what is in it. Seek the Person and

not the experience. "Ask, and receive," are the simple conditions. Ask not for evidence of the fact from your experience or emotions. Your evidence in *His own Word of promise*, and this promise is "to you and to your children, and to all that are afar off." This is that which was spoken by the prophet Joel, and you live in the very days of which he prophesied.

Bear in mind that the pathway of the Redeemer—after His baptism—led into the wilderness, and so may yours. Follow on through the loneliness, the isolation, the misconceptions of others; onward through the desert, and every step will lead you.

INTO A JOY SET BEFORE YOU.

For these glorious ends may He fall upon us, and make us whole burnt-offerings on God's altar and in His holy service.

PURITY OF MOTIVE is essential to the reception of the Baptism. Simon the sorcerer failed just here. The people had said of him, "*This man is the great power of God.*" He saw a means by which his REPUTATION might be retained. *His point was to be something in the eyes of the people.* His heart was not right in the sight of God. He lacked the essential qualification. The scathing words of the Apostle strip him of his reputation in the very presence of the people, and thus he missed the mark in attempting to reach it.

The Holy Spirit is too wise and kind to come and minister to the pride of the human heart. God the Holy Spirit can never place this treasure in the hands of one who would rob Him of His glory. The excellency of the glory must be of God, and not of us; and this can only come from an earthen vessel. The spiritual condition of some may be such as to make it impossible for God to trust them with His glory. In every position of trust men ask for security; and surely with such a sacred trust as this God is just in safeguarding His own honour.

It is just here where the clay is marred in the hand of the potter. The gilding must be upon the clay, and not worked into the material as its own possession. You may have built up a reputation upon your own natural gifts, but do not expect the Holy Spirit to fall upon you as "A SUPPLEMENTARY POWER. The Divine Spirit will not supplement—HE SUPPLANTS. He falls not upon power, but upon weakness. He comes not to make up the complement of your incompleteness but as

THE FULL COMPLEMENT OF YOUR NOTHINGNESS.

He comes for your self-effacement, and yet to make you mighty through Christ to the pulling down of the strongholds of Satan. This is awfully humbling. The pathway of power leads down the valley of self-abnegation. The spirit of the age is to exalt human attainments. To many those giddy heights are unattainable. Yet here is an equipment within our reach. *It is not an attainment, but an endowment.* It is not an ascension upward, but a falling upon. Let human attainment reach its topmost limit, but let it not be forgotten that the sign of the Baptism is a determination to "know nothing among men save Jesus Christ and Him crucified." In the presence of the crucified but exalted Saviour all attainment is hidden, and faith stands in the power of God and not in the wisdom of men; and the Gospel of Christ becomes the power of God unto salvation to every one that believeth—to the Jew first than to the Greek. The mission of the Holy Spirit is to glorify Christ—the workers are endured with power, are clothed with the Spirit; and Christ is magnified.

WHAT THE THIBETAN LAD SAID TO HIMSELF.

"For God so loved the world that whosoever believeth on Him shall—always be fed with venison and clothed with deerskin." These words are from the story of a Thibetan's search for God, which appeared recently in *The Christian Patriot*, Madras. From the Bible of a missionary who was passing through the town, there fell a slip of paper which was picked up by the Thibetan lad. On the paper were the words of John iii. 16.

With a companion the boy started to the border to find the missionary, and learn about God. The two were followed and taken back. Attempt after attempt to make the journey followed, the last of which was successful. We shall allow the boy to tell his own story.

"My friend had both his arms cut off, and I, being the son of a high priest, had to do a penance, which demanded my measuring myself over the mountains for a month. But I had this slip of paper with me all the time, and, after my penance, I started reading it often.

"One day, after reading it a number of times, I started out once more, after risking my life. This time I went alone, and, having passed eight or nine villages, I was arrested again. This time I was going to be killed. I was being escorted home by a man, and one night we slept near a great waterfall. In the middle of the night I heard a horrible yell, which woke me up suddenly. I tried to wake my man up, but seeing he was not there, I got up and looked for him; but, as I was looking in the waterfall, I saw this man in the moonlight dead. I thought at first it was all a dream, but soon realised it as a fact. It was here, whilst sitting on a rock, that I read John iii. 16, over fifty times.

"Again I started out, going in a different direction, and, finally, came quite close to the Indian borders. As I was waking one day I suddenly came across some of the Thibetan robbers, who rob the devotees going to Lhasa. They seldom spare your life. Now, these robbers stripped me of everything, and one of them was going to take my John iii. 16, which was on a slip of paper, but, with some sleight of hand trick, I managed to put it in my ear, after making a ball of it. Seeing that they had taken almost everything I had on my person, I felt a little sorry, and was about to go home, when I started reading this paper again. Instead of going home I kept on going to see this missionary.

"Having no compass or chart with me, I followed the sun, or, as we call it, followed the setting sun, that is travelling west. A deer that someone had killed and had left half skinned I saw a little way off. I ran up to this deer, and after a half-day's work, pulled the skin off by means of a sharp bamboo edge, and then put it on my feet to serve the purpose of the shoes the robbers had taken. I also took the venison and kept on going, saying to myself: 'For God so loved the world that whosoever believeth on Him shall always be fed with venison and clothed with deerskin.'

"One day it was bright and clear. Everything was going well, and I was nearing the plains. As I felt a little warm, I sat down on a rock to repeat John iii. 16, when lo! what should I see at the back of me but one of those Himalayan black bears making straight for me. I had no stones, no bamboos to protect myself with, and no place to hide. I had only a few seconds left. The bear was hustling to tear me and my courage failed. Just then I looked around me, and at my right side I discovered a small cave. On the cave was a stone, which I could have rolled if I had the time, as the stone was on the edge of the cave, but, seeing the little time I had, I ran into the cave. The bear came running from the mountain, and alighted on the stone above the cave with such a force that he threw it down. Down came the stone in the front of the cave, and I was safe. There was my bruin friend shut out from getting me. I said to myself: 'This God who so loved the world must be somewhere, and I am going to find Him.' After the bear had kept me there two days, during which time I fed on the venison, I got out after rolling back this rock. Then I sat down and read a hundred times: 'For God so loved the world,' &c.

"After this experience I did not meet with any other. By inquiry about the missionary I at last found out where she was, and came to her; sent her my visiting card that she had dropped: 'God so loved the world.' She recognised her writing, and after thanking God for the little harvest she



had reaped, sent me to school, where I was educated in English."

The application of John iii. 16 to deliverance in this present world is not common. Why should we apply it so exclusively to the future? God is pledged to save the believer in the now as well as in the days to come.

A FAMOUS CHILD GUIDE.

In Colorado City there is a thirteen-year-old girl who is rapidly becoming known to persons from all parts of the United States. Her name is Jennie Barr, and her father owns a livery stable near the entrance of the Garden of the Gods. During the busy season little Miss Barr acts as a guide to parties taking trips on burros through that wonderful park. She manages these stubborn little animals to perfection, and can tighten a saddle-girth or adjust stirrups with the greatest ease. Her manner is graceful and shows a refinement somewhat out of harmony with her environment. The tone of the average guide is monotonous, and his descriptions stereotyped, but with her it is different. The places of interest are pointed out with genuine pleasure, and her explanations of the freaks of nature show originality and intelligence beyond her years. The burros ridden are hired from her father, and no charge is made for the charming little guide, but the average tourist is so attracted by her winsomeness that a substantial tip is forthcoming. In this way the girl adds quite a snug sum to her savings bank account.—Leslie's Weekly.

GRATITUDE.

Gratitude to our loving heavenly Father ought to be a whole-souled business—and in "everything we ought to give thanks." Instead of doing it on set occasions, like "thanksgiving days" or Sundays, we should make the altar of our hearts smoke with perpetual incense of praise. Instead of thanking Him for occasional feasts, we should thank him for daily bread. We are ready enough to thank him for providential escapes from great dangers or severe sicknesses, but forget to thank him for health and safety all the rest of the time. God will not accept the simple gratitude of our lips; he demands the gratitude of our lives. Thanksgiving is good; thanks-living is best of all. Jesus Christ gave you and me himself, to save us. Let us give our whole souls, and time, and substance, and influence, to his service. Then we shall not be ashamed to sing hallelujahs in heaven.—Rev. T. L. Cuyler.

A PERSONAL WORK EXPERIENCE.

By J. G. Bilhorn.

Several years ago in connection with my mission work on the north side of Chicago, a number of young men from McCormick Theological Seminary came to visit me, desiring to assist me and enter into the work. Although they had studied in the school, they felt, as one expressed it, that they lacked something on the practical question of experience in winning souls for Christ.

One young man in particular came near and expressed a desire to know how, and I took him with me, sending out the rest two by two. As we walked along, he began telling me of his class room work, but this was interrupted as we entered a saloon filled with men, all of whom had precious souls to save and for whom Christ died. We faced these men, not to argue with them, but to seek in some way to point these men to Jesus, and "to give a reason for the hope that was in us, with meekness and fear." Soon we left the saloon, each of us with a man, whom we escorted to the mission house. We felt like hunters coming in from the field bringing large returns, though it had been like passing through rain, hail and fire. With a beam of joy this young man said to his companions, "Boys, I have it, the secret is personal work, and with God's help I will do it." I said "Praise God."

THE PEARL.

Every man who desires the pearl of great price must sacrifice his all to buy it. It is not enough to see the beauty and the glory and almost to taste the joy of this wonderful life; you must become the possessor of it. The man had found and seen, desired and rejoiced in the pearl of great price, but he did not have it until he gave up everything and bought it. Some Christians may be holding fast some doubtful thing, not being willing to surrender and leave behind the whole of wilderness life.

Do you expect that religion is so cheap that without giving time you can find close fellowship with God? You cannot; this pearl is worth everything. If you find there is a struggle within the heart, by God's grace deliverance will come.

—Andrew Murray.

I think not of tomorrow,
Its trial or its task,
But still with childlike spirit
For present mercies ask.
With each returning morning
I cast old things away;
Life's journey lies before me—
My prayer is for today.

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